

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Queen Victoria is still in Ireland. She seems to be having a pleasant visit to the Emerald Isle.

Bro. O. B. Taylor, a student at Clinton, recently made a flying trip to Jackson, calling on us a few minutes.

Prof. J. G. Dupree, of the University, honored us with a call last week. He speaks well of affairs at Oxford.

Bro. and Sister J. E. Shaw, of Redding, paid our office a pleasant visit last week. They are strong supporters of THE BAPTIST.

Pastor W. P. Price, of Winona, made our office a short but pleasant visit last Monday, en route to Vicksburg to assist Pastor Sproles in a meeting begun Sunday.

Missionary Catechism for the Baptists of Alabama is the title of a valuable little booklet of fifteen pages. A similar one for Mississippi would be timely.

The district meeting of the Kosciusko Association will be held with the Ethel church, commencing on Friday night before the 5th Sunday in April, 1900.

If you wish the shortest line between Memphis and Hot Springs, take the Choctaw route. It will put you there in quick time. Every desired courtesy will be extended while in Memphis.

Owing to the heavy rains, the railroads have been so broken as to stop all trains for more than two days. This has delayed several news letters so long that they can not appear this week, but will appear next week.

We acknowledge an invitation to be present on April 25, 1900, at the marriage of Miss Minnye Myrl Buford to Mr. Will S. Atkinson, in the Baptist church, Pickens, Miss.

"I am now nearing 71 years of age, and, beside what writing I do, am able to preach to two churches once a month regularly, viz., Guyton and Fellowship," writes our brother St. C. Lawrence.

The American Sabbath seems to have now a great victory abroad. It is announced that the Paris fair will open on Saturday instead of Sunday next, in deference to the British and American exhibitors, who have declined to open their building on Sunday. It was feared that closing these on the opening day might detract seriously from the interest of the occasion.

Rev. Oscar Haywood, pastor of the First Baptist church, Jackson, Tenn., has put into tract form a sermon entitled: Jean Val Jean; or, the Evolution of Conscience. Acts 9:8, 9, 10 is chosen as a text, and Victor Hugo's hero of Les Miserables is used in illustration of evangelical christianity.

The 5th Sunday meeting of the Aberdeen Association will be held with the Try church, and the programme will be the exposition of 1st and 2nd Peter. We want God to talk to us in the words of these books. Every body invited.

When delegates and visitors arrive at Memphis en route to Hot Springs, they will receive the best of attention at the hands of the Iron Mountain officials. This is the old established line from Memphis to Hot Springs. It has been tested and found reliable. The road-bed is firm and safe.

We had a pleasant talk in our city a few days since with ex-Gov. Nothorn of Georgia. He is wide awake to all Baptist interests. He expects to be present at the Hot Springs Convention, and we expect to make him president again. None better could be found.

The world's exposition at Paris was opened with great éclat on schedule time, under fair skies on the 15th inst. The American pavilion remained closed all day because it was Sunday. This is a victory for the Lord's day, even in infidel France. It is estimated that 250,000 people were present at the opening.

One day last week, two of our churches in the State were struck by lightning. At Cleveland and the tower of the Baptist church was torn off, and considerable damage was done the inside of the house by the heavy rain which was on at the time of the stroke.

The front of the First Baptist Church of Grenada received a stroke which we learn did a good deal of damage to the building. We extend sympathy to these churches, and trust the damage will be less than at first thought.

The Second National Biblical Congress will open in Washington on April 17, under the auspices of the American Society of Religious Education, and it will continue through that week. Business meetings will be held each morning, and each afternoon and evening there will be addresses and discussions by eminent divines of various religious denominations. In connection with the congress, there will be a mothers' conference, with papers and addresses bearing directly on the biblical education of children; a pastors' conference and an educators' conference, with papers and addresses by eminent men especially directed to the use of the Bible in education and pastoral work.

The meeting of the First Baptist Church of this city closed last Sunday. At the close of the 11 a. m. service, a gentleman presented himself for baptism, when he and a goodly number of others "were buried with him in baptism," by pastor Yarborough. So the extent of our "Easter Service" were a fine, practical sermon to young converts on Godly living and the immersion in water of a number of believers. It was a good day for our cause here.

Bro. Ray will be held in loving remembrance by Jackson Baptists, because of his sound doctrine, Scriptural methods and faithful labors in our midst. We commend him to all whom it may concern.

The New York Avenue Presbyterian Church of Washington, D. C., is in trouble through the attempt of the pastor, Wm. Radcliffe, supported by the larger part of the congregation, to employ a paid church choir, against the wishes of nearly all his elders and deacons. At the last meeting of the church, the pastor won, whereupon six elders and four deacons tendered their resignations. These comprised a number of the most distinguished men in the country. They afterwards made a proposition in the nature of a compromise under which they agreed to withdraw their resignations, and consent to the employment of the present choir for the remainder of the year, provided Dr. Radcliffe would tender his resignation as pastor to take effect on the first of January, but he would not consider such a thing, and the resignations were finally accepted.

The House has passed the bill for the government of the Hawaiian Islands with an amendment which prohibits the licensing of saloons in the islands. Mr. Gillett, of Massachusetts, who introduced the amendment, said that it was an unfortunate fact that the contact of a higher and lower civilization seemed to result in the vices rather than the virtues of the higher being engrafted on the lower. The habits of intoxication were especially notorious and needed sharp prohibition. "The amendment," he said, "will not interfere with hotels or private homes, but will prevent the saloon, the gathering place and loafing resort which has already brought great reproach on the United States in its new dependencies." The bill now goes back to the Senate which may or may not strike out the amendment.

The Fifth Sunday Meeting of the Hobolochitto Association

will be held with Napoleon church, on the fifth Sunday in April, 1900, commencing at 9:30 a. m. promptly.

An Outlook.

TO THE BAPTIST.

You are growing in interest and the brethren are expanding in their appreciation of your work, and I hope will soon send subscriptions as evidence.

Health and weather have been bad, roads worse and assemblies few. Several deaths have been noted while others are unsung. Among the last to die was Bro. Wm. Conaway, of Camp Creek Church, Lee county. He was in many respects a very worthy man. He stood for the right on all issues that interested him, but he made no great "to do" on that account. Gentle in his manners, kind and affectionate in his family, steadfast in the faith, appreciative as a citizen, he stood "for God and native land," without the dwarfing effect of that sectionalism which would destroy another's home in order to establish his own. "Place to his ashes." Grace and wisdom to his widow, and may their sons and daughters cherish all that the sainted father wished and what an anxious mother prays for.

The condition of the churches is good so far as the writer knows; but rumor bulletins some, "who seem to be pillars," but do not perceive the grace given to others, as being like the weather, unsettled, but the writer "hopes better things of them though he thus speaks."

For now on the day of March
Away down in Mississippi,
A little later in the snow up to his hip;
An old man says, "Little boy, aint you fryin'?"
Little boy says, "Yes, I is."
For it is mighty cold in Mississippi.

But better be cold than luke-warm, for after cold passes a certain degree then expansion follows; and as an additional hope, since Uncle Sam has expanded, it follows that all of his patriotic Christian family may expand in growth of grace and knowledge and in spirit of missions. Notwithstanding the writer is satisfied to expand within his own bailiwick, rather than out of it.

DR. C. L. MARTIN.

long the honored pastor of the First Baptist Church at Anderson, S. C., is visiting in Baldwin, Miss., where about three years ago he was married to Miss Kittie, the older daughter of Capt. J. W. Burruss. She is gentle, amiable, intelligent and well qualified to be a helpmeet for her gifted husband.

I do not know that he could be induced to settle in our "old Mississippi," but the writer would be glad to have him married to the State as well as having been married in it.

DR. E. L. SIMMONS.

honored our section by giving his presence and rehearsing what God had done with him and how he had opened the door of faith unto the Chinese. Bro. Simmons and wife are natives of this section and members of the Tishomingo Association. The relationship is regarded as an honor by the association. His rehearsals of the work done will do much in stirring the pure in heart to do more for the heathen, for

"They are dying millions! yes, millions!
All over the world wide lands."

In Africa, India and China,

Can you sit with idle hands?

"They grope for light in their darkness;

They call on their gods for aid,

There is no one to tell them of Jesus

And the sinner's debt which he paid.

"None, did I say? 'Twas an error;

For God has a few lights out there!

But when it's not three in a million,

Oh, won't you begin to care?"

Will this letter be

CONTRABAND (?)

should I say to all believers in eternal, personal unconditional election to intensify the mission spirit (conditions) for none will ever be saved in heaven unless elected, and to those who do not thus believe in election, "Go into all the world and preach the gospel to every creature, and he that believeth and is baptized, shall be saved, and he that believeth not shall be damned." For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

METHODISM

is said to be losing in numbers. This is gratifying when one believes that the faithful departed ones have been taken to heaven and the decrease in additions are building upon the sure foundations of the prophets and apostles, Jesus Christ being the chief corner stone. The Bishops have declared the reasons (?) of this decline, but the writer would add to their declarations, that all organizations controlled as by bishops, Arch-Bishops, Popes and such like, are as the moon after it is full, waning. Intelligent Christians are loving God and such liberty as he gives as never before, and they are unwilling to be governed by one man whether he be pope or bishop.

In the name of humanity, war was declared against Spain. In the name of the Lord, let us proclaim liberty to the captive.

L. R. BURRUSS.

The Baptists and the Ecumenical Conference.

TO THE BAPTIST.

Are we as Baptists warranted from the word of God to recognize the creeds of men, and the societies built thereon claiming to be churches? If not, then, why a committee to represent us in the "Ecumenical Conference? Representing the protestant missionary societies and mission—of all shades and grades of churches throughout the world."

There are two kingdoms on this earth, the kingdom of God, and the kingdoms of this world. The "Ecumenical Conference" either belongs to the one, or the other. No thinking Baptist will claim that it belongs to the kingdom of God, if so, when was it divided? Said Jesus, every kingdom divided against itself is brought to desolation. Luke 11:17.

We believe the kingdom of God was never to be divided, but is a visible spiritual institu-

tion set up, builded by Jesus Christ during his public ministry here on earth. Matt. 16:18. Which is the church of the Living God, the pillar and ground of the truth, I Tim. 3:15. As foretold by Dan. 2:44.

We as Baptists believe we hold to this glorious kingdom which has marched up the ages through flame of fire and blood, and has broken in pieces all these kingdoms: Greek, Roman, protestant and the "Ecumenical Conference," and it shall stand forever.

Why turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Gal. 4:9. "purge out therefore the old leaven, said Paul, known ye not that a little leaven leaveneth the whole lump?"

What agreement hath the Temple of God with idols? For ye are the Temple of the Living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, wherfore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, Saith the Lord Almighty. II Cor. 6:16-18.

R. R. ROCKETT.

Letter From Hillman College.

Thinking that the hundreds of former students of Hillman College as well as her many thousands of friends will be glad to hear of the continued prosperity of this institution, I write this short letter. During this session we have had students from the following counties, namely, Leflore, Washington, Yazoo, Choctaw, Madison, Lowndes, Kemper, Warren, Hinds, Rankin, Scott, Smith, Lawrence, Covington, Pike, Amite, Copiah, Claiborne, several from Louisiana, two from Missouri—one the daughter of a former pupil of Hillman College, from Utah.

The Musical Department which has always ranked with the best has enrolled 100 young ladies.

The training department for teachers, a new feature, has had in it quite a number of conscientious, earnest, self-reliant teachers. From our daily mails we judge this will be one of the most largely patronized departments in the future.

Our new catalogue will soon be ready for distribution. We want every one who has been a student of Hillman College at any time in the past to receive one. Any one desiring a copy will please send name and address. We want every body to know of the excellent character of work which is being done here in the cause of female education. Dr. Brough, one of the most scholarly men in Mississippi, justly puts it when he says, "Hillman College alumnae, always and deservedly, take high rank for their thoroughness and breadth scholarship."

Very truly,

L. T. DICKEY.

"The Servant of the Lord."

This expression occurs frequently in connection with Moses. While "The Servant of Jesus Christ" occurs repeatedly with reference to Paul. What do these expressions mean? It is not to be presumed, that in the lives of Moses and Paul, we may find the fullest exemplification of the meaning of these terms?

To serve, one must be a servant. He must have in his nature the elements of a servant and in his heart the spirit of service; otherwise all he does may have the form of service, but will be wanting in the spirit of service. It is written "The sacrifices of the wicked are an abomination to the Lord."

A knowledge of the character and the deeds of those who have rendered acceptable service to the Lord, will give us a better conception of what a servant is, than we are likely to obtain from any other source. Moses is frequently called the servant of the Lord, because he was the servant of the Lord. From the time of his memorable choice, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches, than the treasures of Egypt," to the time of his death when he was buried in the unknown grave in the land of Moab, he gave all the powers of his great manhood, every day, to the service of the Lord. He pleaded at the court of Pharaoh, with arguments worthy of a Roman senator; for the release of his people, Israel, and when they were released he led them through the wilderness way towards the land of corn and wine with a tact, bravery and wisdom, that would have been an honor to Caesar or Wellington. He gave his people a code of laws, out of which has grown the jurisprudence of the civilized world. In doing these things Moses served humanity and served them faithfully and well. He was therefore justly entitled to be called "the servant of God."

Paul, in beginning his book to the Romans, and his epistle to the Philippians and his letter to Titus, call himself, "A servant of Jesus Christ." Surely no other man ever embodied more of the elements of Christian servitude than did the apostle Paul. Let us notice some instances in Paul's experience in serving the Lord.

At Philippi when Paul and Silas had preached the gospel many days a certain maid followed them and cried, "These men are the servants of the Most High God which show unto us the way of salvation." It is difficult to conceive how it could be possible for an angel to confer a greater compliment than is contained in the words above.

The heroism of service is set forth most forcibly in the words of Paul in which he says, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles," as if he had said I am a prisoner, because I preached the gospel of salvation to you, without which you would have been doomed lost and forever. In order therefore to preach the gospel of life and liberty to the Gentiles, Paul dragged out the balance of his life within the walls of the weary prison, looking forward to an early martyrdom; for he said, "I am now ready to be offered, and the time of my departure is at hand." The spirit

of servitude was so deeply wrought in the Christian character of Paul, though in prison, he still served; for his great mind and heart were busily employed in planning and writing six of his immortal pastoral epistles. In giving these to the world, he rendered a service to humanity, which was far more potential and far-reaching than when preaching to the gathered crowds at Ephesus, Athens or Corinth. These epistles have contrived to the salvation of souls and the building of Christian character through all the centuries of Christian history, and will continue to be factors in moulding the life and shaping the destiny of men till the Savior comes.

During the time of Paul's prison life at Rome the spirit of service so manifested itself, that his influence was felt in every place and pushed its way into the palace of the Caesars. Paul was truly a servant of the Most High God. Let me close this article by writing down the lofty words of the fearless Paul—"For whether we live, we live with the Lord; and whether we die, we die with the Lord; whether we live therefore, or die, we are the Lord's."

A. J. FAWCETT.

Hazlehurst, Miss., March 4, 1900.

Our Orphanage and "Jennings Hall."

It does seem that he who gets it into his heart to "be a father to the fatherless" comes in too close touch with the heart of God. Muller and Spurgeon, both moved by fatherly sympathy for homeless little ones, started and sustained homes for orphans without directly asking man for one cent. They leaned on the promise of Him who had it written, "A father of the fatherless, and a judge of the widows, is God in his holy habitation."—Ps. 68:5; also Ps. 10:14—And when they needed they asked Him, and somehow men were moved to give as the orphans needed.

When Bro. Foster, quiet and retiring in spirit, heard the orphans' needy cry till his soul could not rest, he too said, "God is a father of the fatherless. I will go along to Him." It looked like undertaking next to the impossible in Mississippi, but he called upon God, the helper of the fatherless, and almost at once funds began to come in, and up to this date he has received and used for the support of the fatherless in Mississippi \$14,000. Surely God pities the orphan, and loves the man or woman who feels for and helps the needy little ones.

Fourteen thousand dollars already received; and now the papers tell us of a young man, who was just converted last year, making a visit to the Orphanage, and who, on seeing the need of more room to care for the homeless little ones who are asking for a home, was so moved with fatherly pity that he said: "We must build a brick building sufficiently large to care for 100 children," and promises to see that \$1,000 of the needed \$10,000 is raised. Surely God is in it all, and His word is fulfilled, which says: "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. 72:12.

Can we build it? Unquestionably, yes. There are at least 100 Baptist laymen in the State who, like Bro. Jennings, having been

saved by grace and blessed in business, could easily give \$100 each to the needed house, and then they could enjoy so much better looking on their own lovely homes and happy children. When they read of the death of some poor man and woman leaving little ones alone and helpless, they could say, "Thank God, we have a home for such little ones."

Will we build? I believe we will. God is in the move. At least 100 can give \$100 each; others can give what they can. God appreciates the gift according to a man's ability, and many littles make much. I would suggest—

First—That every Baptist who has been blessed financially pray over this matter, and see what God wants him to do. This is God's work, and we are His children.

Second—That every poor Baptist pray over it, and think what his or her children would be should they be taken, then sacrifice and give what they can.

Third—That the pastors speak to the churches about it, pray over it, and, when thought to be God's will, make a systematic canvass of the church, taking subscriptions, to be paid at stated times through the year.

If we will follow the movings of the Spirit, the needed house will be built.

God help us to heed the orphans' cry of need.

Bro. Foster knows nothing of this.

E. L. W.

Convention Debt—Once More.

Some of the churches have responded to my appeal for payment of Convention debt.

If the response had been just as gracious from the others, we would indeed have much cause for rejoicing. I am persuaded that a very few of our people understand the real situation, and what I write here I ask pastors to please read to their churches.

The Jackson church debt was not made at the instance of that church. That church did not come to us and say help us to build a house. The members were, on the other hand, much averse to the enterprise. What they did in the matter was to meet the seeming demands of brethren in the State who thought that our denomination ought to have a better building than the church alone was willing to undertake. Brethren said, enlarge your plans, undertake not only the best in the city, but the best in the State, and we will help you, we will stand by you. One man among us of large means, of big heart, and liberal purse, was especially active, both among the brethren and the Jackson members in urging them forward. It was believed that his interest in the matter was such as to justify the expectation of \$5,000. But alas, alas, death came, all unheralded and took from us this noble man and the liberal gift had not been made. No one of us believes that if he had lived, that we would now have a debt of \$5,000.

It will be seen from the foregoing that the Jackson church must not be held responsible for this debt, and that the promoters of the enterprise were disappointed in their plans by the untimely death of one on whom they depended for large help, and whose loss not only do we feel here, but in every department of our denominational work. I have hesitated about saying these things, hoping that the matter would meet with such response from other statements already made as would relieve the situation. If we pay this debt it must be done in the midst of other work, even while missions and pastors' salaries, and education and sustentation and, church building, and pastorial buildings, and church repairs and orphans' homes all are pressing their claims.

Truly,

A. V. ROWE.

Commentator.

I feared to head my article "Criticism," as so many construe that to mean adverse and severe.

I find in THE BAPTIST, April 5th, so many things that have been pleasant and edifying to me that I feel constrained to praise the authors of several articles.

First comes Bro. J. A. Hackett, the ex-editor of the old "Record." How gracefully he retired and how well he still serves us as correspondent of THE BAPTIST. His criticism of Rev. Mr. Sheldon's weekly issue of a daily paper on the basis of his book's heading of "What would Jesus do?" His criticisms are mild and fraternal in spirit, but pungent and potent in fact. He proves very clearly that Mr. Sheldon has made some mistakes, and that he had better not try a daily or weekly secular paper to show "what Jesus would do," and makes a happy conclusion in exhorting us to find out by the word, "what would Jesus have us do?"

I once disagreed with Bro. Hackett on some points, and think he made some mistakes, as all men do, in management of the "Record," but since the warring over the management of a paper, with editorial attached, he has breathed freer and deeper from his rest. I am glad to tell him how much I enjoy his occasional articles. May the weight of years rest easily upon him and may he bring forth "much fruit" in his old age.

ELDER GEO. W. KNIGHT

comes next in his excellent article on "Preacher's Wives." It is all good, and I trust our young men who are "looking out" may heed his advice, and not seek a wife whose drift of theological training runs at right angles across his own. Let them remember that they should not be unequally "yoked."

Bro. Knight's explanation of the old word meet in the translation of 250 years ago, does not mean meet or mesh, nor a help-me-eat in any sense of the word, but meet means "suitable" or adapted to the husband's necessities in all the occupations of life. Then may a man love his wife as Christ loved the church (even unto death, if need be), as Paul teaches and then as a sequence, as Paul continues, with a wife "reverence or respect her husband" and return his love an hundred fold.

DR. R. A. VENABLE

comes next, on "The Preacher Studying his Text." Venable's always clear, strong and masterful, and is a living epistle of Sermonistic and Exegetical subjects. This exegesis came in good time for me. These sayings of the Epistle to the Hebrews, which may be of doubtful authenticity, are not considered of doubtful orthodoxy, yet the following comment alludes to a passage that has caused many painful doubts in individual minds, and also painful controversies between Christians of different confessions.

"For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin * * * of how much surer punishment, suppose ye, shall he be who thought worthy, hath trod-

den under foot the Son of God, and hath counted the blood of the covenant an unholy thing."

I take the liberty of adding a comment on the foregoing by a writer whose name I have now forgotten, who said: "That a mode of cruelty practiced by the persecutors of Christianity in those days, was to bring the Christians out to their sacrifices and demand of them to trample under their feet the blood of their beasts, and say that the blood of Christ was no better, and thereby repudiate Christ openly and profane his name." If they would, liberty and peace was given them. If they would not, then cruel death followed. He believed that this was the sin to which John's epistle alludes to when he says that he that is born of God cannot sin. If we examine ourselves in our inner consciousness, we can truly say that is a sin which we could not commit. Even now there are multitudinous thousands who would welcome a cruel death than deny Christ and profane his name and trample under their feet the blood of beasts and say the blood of Christ was not more sacred.

Bro. Venable's Exegesis of the passage admits of this author's addition without marring the strength of his.

There are other writers in this number of THE BAPTIST (April 5) to whom I could allude with equal commendation, but I have taken space enough.

Bro. L. A. Dancan comes in with the best article I have ever read from him, though I have read many good ones from his pen. I have known Bro. L. A. D. for fifty years. Always true to his flag, and in the smoke of battle, true.

Then Bro. J. B. Lawrence comes in with a most edifying article on Effective Preaching, which subject I thought almost exhausted, yet he has some pungent and new flashing thoughts on it. He is a good writer.

I admired Bro. J. H. Whitfield's loyalty to his State paper. I have known many of his family, and all have been of that "faith and order."

Bro. Knight and others gave me pleasure in their articles, but I must mention by name our earnest and talented brother Rev. E. B. M. (Miller) a polished shaft of the Pauline faith, which he preaches most eloquently, but space and my strength fails.

I know the Scriptures justify words of commendation to worthy men, and why reserve our praise until they die. Open the alabaster box to the living, even if a critical disciple should say, "why this waste?"

I must mention my old friend and fellow laborer in the temperance cause, Bro. W. H. Patton, who gave the man such a pointer on infant Baptism. Bro. Patton has been my friend, when friends were few, and faithful when others followed at a distance. He fights alcohol without ceasing. Like Paul, he seems to say, "This one thing I do," and press on to the mark for the prize.

Fraternally,

J. T. FARMER.

A Last Word.

Not that I am mad, but rather that I am sad. Do the brethren and sisters read THE BAPTIST at all, or is it that they—many of them—are indifferent to the appeals in behalf of a worthy and capable brother? Can any one tell us why the earnest appeals for help for Bro. W. R. Butler, in the last three or four months, have resulted in so few response? It certainly cannot be poverty, for we are in the midst of the greatest prosperity of more than a whole decade. Perhaps our people don't stop to think.

Brother beloved, lend me your ear just a moment—listen! Here is a brother who entered the ministry when he was a schoolboy, yet in his early teens, and was a well-grown preacher by the coming in of his majority, and for nearly fifty years has been assiduously preaching the gospel. In all this time he has been pastor, missionary or evangelist, unremittingly, and as proof of the Master's approval, and as "seals to his ministry," he has baptized over seventeen hundred persons and organized near a score of churches. This proves that he has been about his Father's business, and not eating idle bread nor allowing the grass to grow under his feet. Then, he seems not to have lost any of his zeal, earnestness or efficiency in the least, but chafes under enforced restraints and longs to be again fully in the work. I learned incidentally, when I saw him last, that only the week before he had walked seven or eight miles to preach to the only church of all them that want his services, all the rest being out of reach of his tramping strength.

He seems to have at least ten years more of usefulness and of living before him, if the brethren would only aid him in securing a conveyance.

Now, brethren, do let us hear from some dozen of you, with a liberal contribution from each, and let us help to send this good and capable brother on his way rejoicing in our Master's work.

Be it remembered, as I said at the first, that Bro. Butler sacrificed his little all, including a good horse and buggy, in a vain effort to improve his condition for better work in a trip to Southwest Texas, whence he was compelled to return on account of radically unsuitable climatic conditions.

Brethren, here is a place for a real good, paying investment, for you know "the Lord loveth a cheerful giver." Address,

Yours in the Beloved,

J. A. HACKETT,
Meridian, Miss.

Will the Mississippi Baptist please copy?

—Hattiesburg seems to be on rising ground religiously as well as commercially. The collection for Foreign Missions, a few Sundays since, was \$105.00; later, for Home Missions, \$100.00. This is at least doubling their previous donations. Beside all this, they are even to begin a house of worship which will almost, if not quite, equal in architecture and comfort any church building in the State. Hurrah for Hattiesburg!

Now for that Home Mission Collection.

Will the brethren and sisters of Mississippi take to heart a few words from the Corresponding Secretary of the Home Mission Board?

Many of the churches have not yet taken up their collections for home missions. Brethren, the time is short. Our books close on the 30th of this month. Will you make sure to take a collection from your church so that it can be reported before that time? If you are not fully informed as to the work of our Board, please drop me a line and I will send you by return mail a tract which will help you to tell your people just what I should be glad to say to them if I could speak to them in person. I do want to get these points before your people. I do want to have them make an offering for home missions before the conventional year closes. You will only have two Sundays after this reaches you. Will your church be among the *do nothing* churches? *Let it not be so.* Please attend to this at once. If you will put the matter clearly and fairly before the brethren and sisters, they will be glad to contribute.

The call for contributions to home missions appeals to every noble impulse for spreading the gospel. It appeals to our love for our own country and neighbors and kindred. It appeals to our sense of obligation to go into all the world and preach the gospel to every creature. Every church properly planted at home, and every weak church strengthened at home, becomes a base of supplies and a new contributor to foreign missions, to educational work, to Orphans' Homes and to every good religious enterprise. Brethren, in God's name, take care of your home mission work. The hope of the world for the gospel of Christ is largely a matter of the care that you take of the home land. Shall we lack for funds to do this work as it ought to be done?

Sincerely your brother in the work,

F. H. KERFOOT,
Corresponding Secretary.

Falling Away.

Prophecy plainly indicates that there shall be a great "falling away" in the "last days." How is it with the Baptists? Discipline is being ignored, partly because misunderstood. Many think it means exclusion, excommunication, turning out of the church. Not so; it is training, instructing, developing. Exclusion is a worldly term; excommunication a Roman Catholic expression, and "turning out of the church" an Americanism. The Scripture requirement is simple to "withdraw from fellowship," and that is after discipline fails.

Not only do these latter belong to the class of the "falling away," but those who leave the Baptist ranks on so-called social grounds, or for greater estimated liberty in worldly pleasures or political ambition. It is a fact that many Baptists have been drawn away from convictions by environment and pride, taking the responsibility of leading their chil-

dren along. Removals to cities are means of leading hundreds, if not thousands, from their first love, and losing them to the church, if not to christianity.

The custom of leaving one's membership in the old church is both injurious to the cause and dangerous to the person. Obeying and holding a letter is worse; and yet our large towns teem with not a few of this class. Pastors of city churches are greatly hampered in their work by these hidden "witnesses," who swell the ranks of the "falling away."

L. A. D.

Cure for Smallpox.

A London physician, who has made a specialty of smallpox treatment, gives the following recipe, which he says he has found to be an infallible remedy when taken according to directions. It is a simple remedy and worth a trial:

"Sulphate of zinc, one grain; fox glove (digitalis), one grain; sugar, one-half teaspoonful. Mix with two tablespoons of water, and when thoroughly mixed, add four ounces of water. Take a spoonful every hour. Disease will disappear in twelve hours."—*Exchange.*

The Fifth Sunday Meeting

Of the Union Association for the present month will convene with the church at Port Gibson. The following subjects will be discussed:

1. How to Become Faithful in Church Attendance.
2. Fruits of Brotherly Love.
3. My Duty to the Lost.
4. Who Should Heed the Commission, "Go ye," etc?

On the Sabbath Sunday schools and missions will receive attention.

Consistent with its policy to constantly improve its service the New Orleans & North-Eastern Railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end and notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75lb. new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured. These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen & Crescent system, of which the New Orleans & North-Eastern forms a part, is now a thoroughly up-to-date system of Railroads running the very best equipment of the most modern style.

God's promises were never meant to terrify our laziness. Like a boat, they are to be rowed by our oars; but men entering forget the oar, and drift down more helpless in the boat than if they had stayed on shore.

—Beecher.

Christians Should Be Healthy.

Dr. Cyrus Edson, New York's most famous physician, was recently asked what are some of the ways in which the highest health may be maintained. He replied:

"We find in religious teachings the highest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in perfectly healthy condition. It has been truly said that the wages of sin is death, and death is caused by the effect of vice. A vicious person contains in his body the seeds of his own destruction. The Christian is the best fitted of all persons to withstand disease and live healthy."

Friends of God.

"You are my friend," O friends of God, why do you not make more of your transcendent privileges? Why do you not talk to him about all that wearies and worries you, as freely as Abraham did, telling him about your Ishmaels, your Lots and his dealings? Why do you not fall on your faces while God talks with you? Life should be one long talk between God and us. No day should close without our talking over its history with our patient, loving Lord; entering into his confessions; relieving our hearts of half their sorrow, and all their bitterness, in the act of telling him all. And if only we get low enough, we shall hear his accents, sweet and thrilling, soft and low, opening depths which eye hath not seen, nor ear heard, but which he has prepared for those who love and wait for him.—*F. B. Meyer.*

If Christians Would Only Learn.

It is hard to believe that money would be lacking for missionary work if some of the facts of that work were realized by persons of means. For example, what an appeal to the Christian heart to know of villages in India relapsing in heathenism, and of others craving for Christian teachers to lead them out of its darkness, and of heathen chieftains in the South Seas losing their faith in a noble missionary's word that a missionary would be sent to them, and he had not come because funds at home were insufficient; and of a school in China where the missionary had to send away forty applicants for places. Truly "the harvest is great," but the laborers are few, because, for one thing, the income is not forthcoming.—*The Christian.*

You expect your minister to be in his place every Sunday—are you always where you can see that he is in his place? You expect him to bring you some message of warning, hope, cheer, or encouragement—are you always where you can hear the message when it is given.—*The Wellspring.*

He who trusts in his own moods for progress in the Christian life is like a man who rows or rests while his boat is fastened to the shore. Trust in self is doubt of God. Faith in our own faith is childish folly. Faith is faith-basis: it cuts the bonds that bind us to ourselves and makes us share the life of our Redeemer.—*I. O. R.*

Our Pulpit.

"If the Foundations be Destroyed What Can the Righteous do?"

BY J. B. SHAW.

I have been led to adopt the above exclamation of the Psalmist by reading the article on "The Preacher Studying His Text" by Dr. Venable in the paper for April the 5th. The article is well written, and is a strong presentation of Dr. Venable's theory of interpretation of the Epistle to the Hebrews.

I would not for a moment question Bro. V's sincerity, nor his scholarship. To his mind, his theory is absolutely valuable. But as I see it, his position saps the very foundation of the Christian's hope.

The particular passage under investigation is found in Heb. 10:26, "For if we sin willfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin."

Dr. Venable quotes some learned authors, and as I understand him sums up his views and theirs as follows: "The warning is, that we who sin willfully, after we have an experimental knowledge of the gospel, or are truly Christians, forfeit our claim and right to the saving efficacy of the sacrificial death of Christ."

Here I note that Bro. Venable still clings to his old word "forfeit." Webster defines this word "To lose, to lose the right to, by some fault, offense, or crime, to render one's self by misconduct liable to be deprived of, to alienate the right to possess by some neglect or crime."

Then Bro. Venable holds and teaches that those who are truly Christians are liable to be deprived of the right by their misdeeds or neglect of the saving efficacy of the sacrificial death of Christ. This view places Christians in an awfully precarious condition. Their "misdeeds" or "neglect" render them liable to eternal death. Of how I would tremble with holy terror if I believed this doctrine. But I do not. I believe I am at war with the teachings of the Bible. As I understand the Scriptures they teach that those "who are truly Christians" do not "sin willfully." Their will is dominated by the Divine will. "Of his own will begat he us with the word of truth," John 1:18. John speaks of Christians as those "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:13. Paul said to the Philippian Christians, "It is God which worketh in you, both to will and to do of his good pleasure," Phil. 2:13. These Scriptures seem clearly to teach that the will of the believer is under the influence of the will of God, and therefore he can not sin, for John says, "whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin because he is born of God." I John 3:9.

Paul, while admitting, and lamenting that he does evil, claims that he is, being contrary to the will of his better self, so to speak, it is not he that sins. Hear him, "For that

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which I do, I allow not, for what I would that I did not, but what I hate that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me," Rom. 7:15, 16, 17.

With these Scriptures before us how can we believe that the Apostle and the Hebrew Christians were liable to "sin willfully" and thus "forfeit" their right to the "heavenly country" promised in this epistle? Paul said to the Philippian Christians, "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Had not God performed a good work in the Apostle and the Hebrew Christians?

And would he be less liable to perform it until the day of Jesus Christ with them than with the Philippians? Would he permit his sheep to wander away and be forever lost, when he had said, "My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish." John 10:27. Are not all true Christians Christ's sheep? If they have eternal life and can never perish how can they "sin willfully" and "forfeit their right to the efficacy of the sacrificial death of Christ?" Such a conclusion is, with me, absolutely unthinkable.

But what does the Apostle mean by the expression "If we sin willfully?" I think he uses it simply as a hypothesis to show the absurdity of a man claiming to be a Christian, and being willing to sin. Such a hypothesis supposes that if the atoning sacrifice of Christ should fail to overcome in them the love of sin, and a willingness to follow in its pernicious ways there could be no hope for them, for no other sacrifice for sin could be found.

A similar method of reasoning seems to be used of Paul on the subject of the resurrection. He says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen. And if Christ be not risen then is our preaching in vain and your faith is also vain." Rev. 15:12, 13, 14. "If Christ be not risen" as clearly teaches the possibility of the non resurrection as "If we sin willfully" teaches the possibility of Christians sinning willfully. The Apostle only supposes such a thing to be possible in order to show the monstrous conclusions to which such a theory would lead. But in the 20th verse he says: "But now is Christ risen from the dead and become the first fruits of them that sleep." So in the same chapter in Hebrews where the Apostle uses the expression "If we sin willfully," he says, "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Verse 39.

Certainly the "we" here embraces the Apostle and the Hebrew Christians. And if they "are not of those who draw back unto perdition, but of them that believe to the saving of the soul," there is no liability of

their "forfeiting their claim, and right to the saving efficacy of the sacrificial death of Christ." We have another example of this hypothetical method of reasoning in the 6th chapter of Hebrews where the Apostle says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away to renew them again to repentance."

He does not mean to say at all that such could fall away, but he only hypothecates the case to show its absurdity, and follows in the same chapter with this conclusion: "Wherein, God willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and steadfast which entereth into that within the veil." The significant "we" upon which Dr. Venable puts emphasis runs through this quotation "we might have a strong consolation" "which hope we have as an anchorage of the soul both sure and steadfast." The same people embraced in "we" are anchored in Christ.

All true Christians are heirs of the promised inheritance. If God's promise is "immutable," if God can "lie," then this inheritance is "forfeitable."

"The steps of a good man are ordered by the Lord, and he delighteth in his way, though he fall he shall not be utterly cast down." "Our inheritance does not depend upon our own faithfulness, but that of Christ." "Wherefore he is able also to save them to the uttermost (or ever more) that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

"If the foundations be destroyed what can the righteous do?"

Take out Christ, and leave man to stand upon his own uprightness and he would surely fall. But as Paul says, "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are his." II Tim. 2:19. Certainly these are spurious passages, who would "deceive if possible, the very elect," for Jesus says, "Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity." Matt. 7:22, 23. These are not those who once knew Christ and afterwards "forfeited" their inheritance. For Jesus "never knew them."

Jesus, lover of my soul,
Let me to the bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, O my Savior! Hide,
Till the storm of life is past.
Safe into the haven guide;
Oh, receive my soul at last."

1906.

THE BAPTIST.

THE WONDERFUL VAPOR BATH.

Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures, Without Drugs, all Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Methods of Steaming the Poisons out of the System—Ministers and Those Who Have Used It Declare It to be the Most Remarkable Invigorant Ever Produced, Better Than Any Treatment at Hot Springs, Sanitariums or Health Resorts—38,478 "Quaker" Cabinets Sold Last Month.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need. It is an air tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath. Hot Vapor, of Medicated Bath, with no possibility of taking cold afterwards.



or in any way weakening the system. Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month. Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles.

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years standing." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roemans, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, North Fifth St., Roxbury,

Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up; I was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rides the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation." Congressmen John J. Lentz, Mrs. Kendrick, Prim. of Vassar College, John T. Brown, Editor "Christian Guide," Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

It Prevents Disease.

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; ten years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer.

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results: Removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

Square Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements. The makers furnish an excellent stove with each

Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in one inch space, when not in use; easily carried; weighs but ten pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick-room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory; inconvenient, simply cheap, dinky affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purity of Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Colds

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease and are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the World Mfg. Co., 2166 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.00, complete, with heater, directions and formulas. Head Attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write to day for full information: or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00. The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check. Don't fail to send for booklet, anyway.

This Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month and expenses.

THE BAPTIST.

Published every Thursday.

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

J. J. RILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Col. J. R. Hunter writes: "We are delighted with Bro. Weston as pastor. He has captured the hearts of all, both saint and sinner."

Bro. J. C. Chaslin writes: "Rev. R. W. Hooper, our missionary at Leon, is seriously ill of fever. The Methodist missionaries took him to their home and have watched by him day and night with the tenderest care. They could not have done more for an own son or brother. Missionary Mahon of Toluca is also with him now. May our heavenly Father graciously spare this precious life; for this we are daily praying."

The Orphanage Building.

Bro. A. E. Jennings has written me declining to have a brick dormitory called "Jennings Hall." He says if he could build it entire himself, he would be willing to that arrangement, but as so many others will share in it he thinks it would be better not to have it a memorial building of himself. While I think every one would cheerfully agree to that name, I yield to his wishes, and will leave the same entirely to the Trustees.

L. S. FOSTER.

Good Day at Ackerman.

Last Sabbath, April the 15th, being our regular day at Ackerman, we were greeted by a fine house, and the preacher and the people seemed to be "the spirit on the Lord's day." Two brethren and their wives joined by letter. These four, with six others, who joined recently, indicate to us that the "time, year, day, set time, to favor Zion" is near at hand.

At 4 p. m. we organized a young peoples' meeting in which we hope to develop their gifts and graces and train them in Christian

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work. This work will be conducted under the supervision of the church, just like the Sunday school is.

M. V. N.

The Southern Baptist Convention.

1. It meets at 11 a. m. in the Dining Hall of the Eastman Hotel.

2. The Mississippi party from this section of the State will leave Jackson at 12:45 a. m. on May 10th over the I. C. Ry. Those who wish to attend the B. Y. P. U. Convention will leave 24 hours earlier. Or they can leave on any train they prefer.

3. Hotel rates will range from \$1.00 per day to \$2.50. These half rates, extended by all hotels, apply to delegates and visitors who wish to remain after the Convention closes.

4. It is not practical to locate all the Mississippi delegation at one hotel, as was mentioned in a previous issue. Therefore, those who purpose going will write to Dr. A. U. Williams, Chairman of Entertainment Committee, Hot Springs, Ark., stating what price you wish to pay, and he will do the balance.

4. The cost from Jackson to Hot Springs and return will be \$12.55.

The Question of Reordination.

BY REV. ALVAH S. HOBART, D.D.

It sometimes happens that men come from other denominations to the Baptists. They may have come from years of faithful work in the pastorate.

Their labors have been blessed of God by the conversion of souls under their preaching. Churches have been built up under their general supervision. But now they have come to our views of truth. Under the stress of a deep conviction and the habit of an honest life they espouse the truth they have come to believe in, and separate themselves from their former work to begin anew with us. They enter the Baptist church by baptism, and press their way by the regular steps, though in rapid succession, up to a place among our ministers. Of course, they want to be like our ministers. They do not want any synecopation of their work or their honor. No man ought to be able to say of these men that they are not "regular."

But when we come to the step of the ordination the semblance of a question arises. Have not these men been ordained to "the ministry"? Has not God honored their work? Must they now stand up and confess to the world that they have not been in "the ministry," that they have worn false colors, and shared honors not theirs? Such a confession they hesitate to make, and we hesitate still more to ask them to make it.

So an expedient is sought by which we may enter them among our ministers fully and not "reordain" them. None of the expedients are satisfactory, and yet just why has not been always clearly understood.

The solution which disposes of the whole difficulty is a vivid remembrance and a faithful application of Baptist teaching about "the ministry." There is no such word as "the ministry" in our dictionary. It is in use as one of the dialects. It has filtered down from the past, and come in from the surround-

ings and contact with others. We are like those ancient people who spoke half the language of Ashdod and half the Jews' language. But the pure speech of the Baptist does not have the word.

Ordination means appointment and certification of fitness to be a Baptist minister. The essential duty of a council is *examination*. The essential act of ordination is to certify that the examination has been made and found satisfactory. There is no question raised about former "ordinations." If a man thinks he has been in "the ministry," he does not deny it when he comes to us. If he thinks he wants to be ordained to "the ministry," he may so regard it without offense to us. But whatever else he has been he has not been a Baptist minister, and our ordination is simply a public certificate that we have examined him, and he is worthy henceforth to be a Baptist minister. No judgment on his past honor is implied. He never claimed to be a Baptist minister. Now he asks to be one, and we, rejoicing in his fitness for it, gladly certify that fact by any ceremony which seems fitting.—*Examiner*, Yonkers, N. Y.

Notes.

A dispatch from Hebron, Miss., brought sad tidings last Friday. Sister Harriett Carter, mother of our Blue Mountain's devoted pastor, Rev. J. R. Carter, is dead. She passed from earth to heaven on the morning of the 12th inst. Sister Carter was 71 years old, and has been a faithful Baptist for more than 50 years. A mother in Israel has fallen. Sister Carter leaves behind her seven children, besides many grandchildren and great-grandchildren. God bless them, and comfort them in their sad bereavement. Our people are especially in sympathy with our good pastor, who is sad beyond expression.

Bro. Coleman Speight, a pioneer of Tippah county, died on the 5th inst. He is the uncle of H. N. Thomas Speight, our Congressman. Bro. Speight has been a deacon of Ripley church for many years, and although blind in his latter days, his interest in church work never lagged. No man in north Mississippi was better posted in Baptist history of the State. He leaves several children yet living, and a very multitude of kindred, among whom he was peculiarly a favorite. Bro. W. E. Berry was his pastor at the time of his death, and officiated at his funeral on the 14th inst.

How rapidly are our old people going home! Sister J. A. Gowdy, aged 81 years, died at the home of her son, Cap Jo Gowdy, on the 6th inst, from the effects of measles. She was a noble Christian hearted woman, well and favorably known and leaves a multitude of relatives, children, grandchildren and great-grandchildren to mourn her departure.

Lowrey and Berry are moving on nicely with their improvements. Their large brick machine is on the ground and will be in active operation in another week. Among other improvements is that of a telephone, placing the college building in talking distance of all our surrounding towns and villages.

ST. CLAIR LAWRENCE.

April 19,

1900,

Sunday School.

LESSON FOR APRIL 22, 1900.

BY W. F. YARBOROUGH.

THE CENTURION'S SERVANT HEALED.—Luke 7:1-10.

GOLDEN TEXT.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:13.

CONNECTION.

We turn back, after last Sunday's lesson, to the regular order of events in Christ's ministry. The connection is found in the first verse of our lesson. From this verse it is evident that the lesson follows in close succession the Sermon on the Mount. The sayings referred to are the words of that sermon. The healing of the centurion's servant is recorded also by Matthew, who places the healing of the leper before it, though he is clearly not chronological. The scene took place in Capernaum where Jesus seems to have had his headquarters.

EXPLANATORY.

V. 2. "Centurion's servant * * * ready to die." The centurions of the New Testament, all appear to us in a very favorable light. See Luke 23:47; Acts 10:22; 22:26; 23:17; 23:24; 24:23; 27:43. A centurion was a commander of one hundred men but probably ranked higher than a captain with us. This unnamed centurion, stationed at Capernaum, may have been in the service of Herod Antipas but he was almost certainly a heathen by birth and probably belonged to one of the Roman legions. There is no evidence that he was even a "proselyte of the gate," but he was kindly disposed towards Judaism and received a remarkable tribute from the Jewish elders. Possibly there was something in the Jewish religion, perverted as it was, that led him to see its superiority over the idolatry of his own people. He had a servant to whom he was strongly attached and who was sick and lying at the point of death. Matthew says he was a paralytic, being grievously tormented.

V. 3. "Sent unto him elders of the Jews." Matthew represents the centurion as coming himself. This apparent discrepancy is easily explained on the ground that "he who acts through another acts himself." We can easily think of several reasons why he did not go in person. If the servant was dear to him he would prefer to stay by his side. Then he might feel that the elders of the Jews would have more influence with Jesus, who was a Jew, than himself being a Gentile. Again he said he was not worthy to go to Jesus himself. He had heard of Jesus' power to heal and only felt that if he could get that power exercised in his behalf it would avail to save the life of his servant.

Vs. 4, 5. "Besought him earnestly." The Jewish elders, representative men as they were, presented the matter to Jesus and urgently pressed the claims of the centurion on the ground that he was friendly to the Jewish race and had built their synagogue. It is claimed that the ruins of that same synagogue have been brought to light by excavations at Tel Hum.

THE BAPTIST.

9

V. 6. "Jesus went with them." Jesus was ready to respond to this appeal for help, not so much on the ground that the man had built a Jewish synagogue, as, the fact he saw in such a request a spirit of faith and humility. He recognized in the centurion a man whose heart was reaching out after God, and from such he never turned away. As he approached the centurion's house there came another deputation of friends with the message, "Lord, trouble not thyself for I am not worthy that thou shouldst come under my roof." "Worthy" in this verse is not the same word as "worthy" in the next verse. The literal meaning in verse 6, is, "I am not sufficient" and may refer to ceremonial unfitness, but the further expression, "neither thought I myself worthy to come unto thee," shows that he had moral unworthiness in mind as well. His humility is prominent and wins the Savior's heart.

Vs. 7, 8. "Say the word and my servant shall be healed." Literally, "say with a word and let my servant be healed." He meant that the word of Jesus would be the instrument by which the healing would be effected. He illustrates his meaning by his own position saying, "For I also am a man set under authority having under myself soldiers." By the word "also," he connects himself with Jesus in such a way as to set the fact that he understands the power of a word spoken by one who has authority because he is under authority himself and at the same time has authority over others. If a word spoken by a subordinate commander had such power, what must be the power of a word from one who has all authority in heaven and in earth? The comparison which he draws between himself and Jesus is only intended to show that his relation to authority is such as to teach him the power of a word of command. He may have some conception of the divinity of Jesus but it is only a faint glimmer.

V. 9. "When Jesus heard these things he marvelled." We must not forget that the humanity of Jesus subjected him, in a measure, to the limitations of real human nature. The fact that Jesus marvelled touches the same old problem of his growing in favor with God, of the reality of his temptations, and of the limitations of his knowledge as stated by himself, Mark 13:32. He marvelled at unbelief as well as at great faith (see Mark 6:6). He declared that he had found no such faith not even in Israel where he had a right to expect it. Even the nobleman, whose son he had healed without being present, could hardly believe after Jesus assured him that his son would be healed. This puts the heathen centurion in striking contrast with the chosen people.

V. 10. "Found the servant whole." When the friends of the centurion returned they found the servant already healed. Luke records nothing of Jesus' promise as recorded by Matthew but tells the fact of the healing. Luke's term to denote the healing is stronger than Matthew's and means that the servant was not only cured of the disease in question but was found in sound health.

PRACTICAL POINTS.

1. Jesus recognizes and rewards a good man wherever found. It matters not if his

vocation is one where good men are unlikely to be found. It is what a man is rather than what he does that determines his standing. The Gentile soldier of Caesar's legion may be better at heart than rabbi or priest of the chosen race. So to day there may be found better Christians among soldiers, and railroad men than some teachers of religion.

2. It will ever be a matter of wonder that some of the least favored of earth excel in faith. Examples are constantly occurring on mission fields that put to shame the people of Christian lands where gospel privileges abound. Many shall come up from these lands of darkness having scarcely heard of Jesus and his love, who shall sit down in the kingdom of God before those who have lived and died under the sound of the gospel.

3. Jesus never turns away a humble, believing soul. His ears are always open to every cry for help if it comes from a heart sensible of its need. The broken and the contrite heart he never despises.

Greatest Privilege.

It is a privilege "to live and move and have our being;" to behold the full-orbed sun in his eastern glory, and see him as he lies down on his western couch. And who would not be happy amid the thousand glad voices of nature, seen and heard from morn 'till eve—from eve 'till morn again? It is a privilege to live under skies where shines the gospel light—a privilege to be "born again," and to become "an heir of God and a joint heir with Christ,"—to read one's "title clear to mansions in the skies," but the greatest of all is the privilege to "go, work in my vineyard." Christ has said: "Go ye, and teach all nations." And the grateful child—grateful for his adoption—esteems it his greatest joy to heed this word of his kindly Lord. Jesus had performed many cures and marvelous miracles, and yet said: "Greater works than these shall ye do." A greater prophet than John had not risen, yet the least in the kingdom was greater than he. Great is the privilege of him who would do the least thing to win a soul in the kingdom of God! And when we see our privilege as it is, how how are we constrained! "The love of Christ constraineth us." Southern Baptists, at this time, have an opportunity to do the greatest thing under the sun—to help on, nobly the word of God.

At the end of March the expenditures of our Foreign Mission Board are \$25,000 more than receipts, and four weeks remain until the books must close. What will we do with our "greatest privilege?"

J. E. PHILLIPS.

The 5th Sunday Meeting of the Yazoo Association will meet with church at Ebenezer on Friday April 27th, at 10 o'clock a. m. All delegates and visitors coming by railroad will be met at Lexington Friday morning. Those coming from the east will leave Duane at 6:45 a. m., arriving at Lexington about 8 o'clock. Those coming from the west will arrive about 10:30. Trains will be met one day only—Friday—all delegates or visitors contemplating attending will please notify Bro. W. H. Faulconer at Ebenezer that all things may be arranged.

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KID GLOVES.

Our service Kid Glove at \$1.00 is all you could want in a Kid Glove; it's the equal of any \$1.50 Glove on the market. We have a complete line, sizes and colors. Mail orders with cash, have prompt attention.

NOTE: We have this Glove in misses sizes also.

The Home.

Reaping What I Sowed.

'Tis true, I have reaped what I sowed; Seeds sown years ago I'm reaping now; How painful I see and know. To the consequences I must meekly bow.

To escape the penalty there is no way; The seed has been sown in fertile soil; An abundant harvest I must say Is approaching, now disturbing the sound.

Approaching, yes, the field is very white.

The fruit is falling, I've come to blame; Only this must sorrowfully write; Such sorrow brings no honor, but shame.

Why did I make such a fearful mistake; Ah! the answer I'm not able to give; Gathering up such fruit, my heart doth break.

The life I led no one should live.

I ask, how long will the harvest be? Is there no way to reach a happy close? The end is not yet, for I cannot see, Half way to the end of such long rows.

But while I am yet reaping, I am still sowing.

Though a different seed I'm using now.

So in my troubles I've the pleasure of knowing.

My second reaping, will be one of joy.

When my first harvest, I run its course It perishes; it has an earthly end.

May be as any man goes down, no remorse.

Will disturb as I enter the glory land.

If it please God, may I have to know, That I've gathered all my thistles and thorn.

Ad during my last hours on earth below.

Be permitted to praise my Savior in song.

—R. P. DYER.

What Our Nan Accomplished.

George Muller, the eminent philanthropist, was a man of deeds.

Born in Prussia in 1805, his early life was spent in dissipation, at one time he was in prison for his ill deeds.

While a student at the university he accompanied a companion to a prayer meeting, which was attended by four men. This was the turning point in his career. He became a Christian, and at first wished to go as a missionary to the Jews. But in 1832 he went to Bristol, after some years in England, and founded a church, which was practically undenominational. In the course of sixty years more than 6,000 people have been received into the fellowship of this church. In 1836 a house was opened for the reception of orphan children.

From this sprang the great work with which Mr. Muller's name will ever be connected. Over 10,000 children have been cared for at his orphanage, and over a million of pounds sterling have been contributed. After Mr. Muller was seventy years old he started on a preaching tour around the world, and he has since then repeated the trip several times. He died at the age of ninety-two, in March, 1899.

Way and Word.

Under New York by Train.

TRoubles of MAKING THE NEW RAPID TRANSIT TUNNEL.

Those who imagine that a busy street like Fourth Avenue or Forty-second Street cannot be tunneled under without disturbing the street car lines and heavy traffic overhead, should remember that it has been done before, and that right in the heart of the metropolis, under Broadway. For instance, in 1863, Mr. Alfred E. Beach, the inventor of the hydraulic shield to be used in the present tunnel, constructed

a tunnel extending under Broadway from Warren street to Park Place, large enough to receive a small street railway car. This tunnel was between three and four hundred feet long, and was built to show that underground transit was feasible. At that early period the need of rapid city transit for passengers was strongly felt, but there was great opposition on the part of property owners along the line of the proposed railway, through fear that the buildings would be injured if a tunnel were carried on a lower level than the foundations. Also every one objected to the serious loss of business which would result from the closing and tearing up of the streets. Mr. Beach, however, built his tunnel by the method described, and now invariably followed, and few persons, except those directly interested, had any knowledge that a tunnel was in progress until after it was completed. This tunnel was nine feet four inches in exterior diameter, and its floor was twenty-one and a half feet below the pavement. It ran under sewers and Croton water mains without disturbing either, and was built during hours when the street was thronged with omnibuses and heavy teams. It was duly opened to the public and many thousands of people enjoyed the privilege of riding in the car, which was work-matic or air-pressure system. Long ago, however, the tunnel was neglected, then forgotten, and now the fact that it is there in working order to-day will strike the average New Yorker as remarkable.

Of course the building of so vast a work as the new tunnel cannot be accomplished without many petty irritations. In many places sewers will have to be taken up and relaid, but not fifteen miles of them as has been loudly proclaimed. The chief engineer states that very few pipes and wires will be encountered, as the tunnel runs too deep. Still the case of Philadelphia may be repeated. There, after beginning the immense railway subway and tunnel, it was found that Philadelphia had a considerably larger number of mains for water and gas, conduits for electricity, and sewers than were known to exist at the different bureaus. They were all in active operation, and on many occasions offered serious menace, and several times damage to the building of the new sewers. Still the contractor is supposed to figure such chances in his \$35,000,000 bid.

He has the experience of others to go by. He will hardly be caught by people who claim that their house walls have been damaged, for trickery of this sort is no longer and the remedy known. In London, many householders have learned, when it was all over, that a tunnel had been constructed under their ground, discovered cracks in their buildings and hoped for compensation. Mr. Greathead, the contractor, made himself the model of all contractors by producing for these complainants photos of their buildings before the tunnel had been begun, with cracks very much in evidence. He had indeed, possessed himself of photos of every wall and building in the least likely to be within the limits of the tunnelling effects. Mr. McDonald will unquestionably do as much in New York.—*Pearson's Magazine.*

The Indian Famine.

Rev. Frank H. Levering, in the *Examiner* of March 29, speaks as follows of the dreadful famine now raging in British India. The presentation is timely and pathetic:

AREA OF THE STRICKEN DISTRICT.

In the territory which is under British rule, the area in which famine has actually existed extended over about 1,400,000 square miles. The territory similarly afflicted, which lies within the domain of the Native States, comprises about 150,000 square miles. In all India, therefore, the area in which famine actually exists is about 2,900,000 square miles. To this must be added about 145,000 square miles, within which a condition of severe scarcity, approximating famine, then existed. The total affected area is about 4,355,000 square miles.

POPULATION AFFECTED.

Within the famine territory there is a population of 22,000,000. In the British territory, in which extreme scarcity prevails, there is an additional population of 12,500,000. The actual famine area in the Native States contains a population of 18,000,000, and in the territory in which extreme scarcity prevails there are 9,000,000 more souls. The total population in the affected district is 61,000,000.

INTENSITY OF DISTRESS.

The severity of the suffering can best be expressed in the language of Mr. Webb in himself. He speaks, however, only for the Central Provinces, Rajputana, the southeastern portion of the Punjab, and the Western states of Central India. He says:

"There is no previous record of so total a failure of crops in the Central provinces. The Chief Commissioner reports that a failure so severe and wide-spread has never been experienced before. The rice crop, which is the mainstay of the eastern portion of these Provinces, is more completely lost than in 1896. Millets, in the southern districts, have fared but little better. The cold weather crops in the west and north will probably be worse than those of 1897. In the fertile Berar the cotton crop has been almost wholly lost. All other crops have practically failed. No such calamity has ever befallen this part of India."

THE COST TO GOVERNMENT.

The cost to the Government for relief afforded to the people of the territory wholly under British rule up to March 31, will be about \$10,000,000. The Viceroy says: "The area of visitation has expanded to a degree that has even surpassed our worst fears; that except in certain favored provinces and localities every condition of nature and climate appears, during the past three months, to have fought against us, and that we are now face to face with famine of water and food and cattle, which in the particular areas affected is unprecedented in character and intensity."

OUR RESPONSIBILITY.

The British Government and people have, their thought and sympathy so largely centered on the war in South Africa that the means which would go unstintingly to India will flow into a different channel. India must, of necessity, be left to fight this terrible battle against suffering, starvation and death with such help as she may obtain from Christian nations interested in the welfare of her people. The rulers of the native States are doing much to assist their own people, but alone they probably will not be able to render adequate relief.

Unless help be given liberally by the people of Christian lands thousands, perhaps millions, will die of hunger, as they died in the great famine of 1877-8. Among the Christian nations the people of India have the strongest claim upon America, because England alone excepted, America has the largest missionary force at work there. The famine possesses interest to the Baptists because from recent reports it is extending into our own Telugu mission, and already our own brethren are suffering hunger and thirst. The drought is so severe that the crops have failed and the wells are running dry.

—*Telugu Mission, India.*

Annual Meeting Southern Baptist Convention, Hot Springs, Ark., May 10 to 17, 1906.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 15th inclusive, final return 15 days from date of sale. Tickets can be extended until June 10th by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

ELLIS FARNSWORTH, Trav. Pass. Agent.

H. D. WILSON, P. & T. A., 314 Main St., Memphis, Tenn., March 15-16

Reduced Rates Via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian church, Chattanooga, Tenn., May 17-24, 1906. Tickets will be sold at one fare for the round trip, selling dates May 15 to 18 inclusive, with final limit to return May 26, 1906.

General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1906. Tickets will be sold on May 15, 16 and 17, limited to return May 29, 1906, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1906. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1906, at rate of one fare for the round trip, plus \$2.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

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Ministers and Churches.

AT JACKSON.

We have had no reason to be discouraged at the progress of our work in the Capital City. Since January 1, congregations have been exceptionally good and marked apparently by a deepening of spiritual life. Our foreign missions collection rounded up with more than a percent increase over last year, reaching about \$172.00.

We have just closed a series of revival meetings conducted by Bro. T. B. R. of Nashville, which proved a great blessing to our church in various ways. The direct results were twenty-two conversions, seventeen of them by baptism. The preaching was just the kind that is needed in a revival meeting—angelistic to the core and coming from a heart yearning for the salvation of men. The preacher seemed not to care what men thought of his preaching if only he could speak a good word for his Lord. His earnestness and evident sincerity won the hearts of the people and led them to believe that he sought nothing else than their own good. The membership was strengthened and the pastor's heart made glad. We have sustained serious loss in the death of Deacon Horne and the removal of Prof. Hardy, but we hope for others to take their places. Our Home and State mission collections are still ahead of us to be rounded up before the we entertain the State Convention in July. Be ready, brethren. We hope to give you a warm welcome.

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READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

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No Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

SOUTHERN BAPTIST CONVENTION.

Hot Springs, Ark., May 10-17, 1900.

REDUCED RATES VIA SOUTHERN RAILWAY.

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., May 10th to 17th, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold May 7th to 10th inclusive, with final limit to return until May 24th, 1900. The schedule and sleeping car service afforded by the Southern Railway is excellent, and those contemplating the trip, should communicate with nearest ticket agent for any information.

Notice.

A teacher of ten years' experience experience in school work desires position as principal of a good school. He is recommended by every board he has ever served as a careful disciplinarian, efficient instructor, and energetic worker. Best references as to character and qualifications. Address

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D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,
D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

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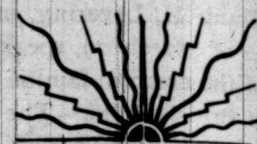
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PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c. If your druggist don't keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.

BUCKEY BELL FOUNDRY
JAMES W. BUCKEY CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
Also Brass and Iron Bells.
Makers of the Cannon Ball in America.



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ON DECEMBER THE 31ST 1900

The Mutual Life Insurance Company of New York

RICHARD A. McCURDY, Pres.

HAD

\$1,052,665,211 of Insurance in force

It has paid policy-holders since

1843 - - - \$514,117,946

and

Now holds in trust for them - \$301,844,537

Careful Investments. Liberty to the Insured. Prompt Payment of claims. The most liberal form of Policy Loans to the Insured.

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Contingent Guarantee Fund \$47,952,548.00

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Managers

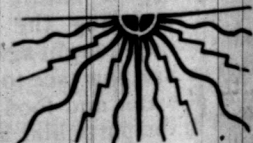
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NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.



Deaths.

Eugenia A. Mitchell.

It has been truly said "that God moves in a mysterious way" and "that His ways are past finding out." This truth was never more fully demonstrated than in the death of Sister Eugenia A. Mitchell. She was the daughter of Rev. R. O. Sizemore, of Louisville, Ky. She was born in Christian county, Ky., May 15, 1864, married Deacon R. H. Mitchell, in 1888, and died in Duck Hill, Miss., March 1, 1900. A kind and loving wife, a devoted mother, a true neighbor, and above all, a pure, bright and devoted Christian, one in whose life was ever exhibited the beauty of the Christian religion. Devoted to her family and Master, she was always ready to work for both. Sister Mitchell had only dwelt among us a few years, yet long enough for all who associated with her to learn to love her for her purity of character, for her life was as pure as the untrodden snow—in short, she was a true type of a Southern Christian woman in all that that term implies. We doubt not her eternal hope. She is with the redeemed. The world has lost, but she gained. May God help and comfort the grief-stricken ones she has left.

J. R. BINFORD.

Duck Hill, Miss., April 13, 1900.

Dr. Charles S. Horne.

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In early life he became a Christian and united with the Walnut Grove Baptist Church in Leake county. He was soon afterward made clerk of his church and then deacon. On bringing his family to Jackson, he and his wife united with the Baptist church here, and he was soon recognized as an active deacon. He used the office of a deacon well, possessing in a marked degree the scriptural qualifications for that office.

With him religion was an every day trait, and men all around, "took knowledge of him that he had been with Jesus." His influence over the goodly and profane was remarkable. He never lost an opportunity to speak good word for his Lord, and did it in such a manner that "his good was not spoken of." Though a busy man, he could always find time for the Lord's business. He took a special interest in visiting those who needed the peace and consolation of the gospel. He was a man on whom his pastor could depend in the Master's work. If well, and within reach of the church when called for service came, he made it a point to be present.

As the recent revival meeting drew near he spoke frequently of it and looked forward to it with eager interest. At the last prayer meeting preceding the meeting, he asked the members present to visit in the interest of the meeting and help to arouse a general interest in the salvation of souls. When a call was made for volunteers to do personal work, he was one of the first to respond. In the beginning of the meeting, on the day before he was taken sick, he asked that special prayer be made for his oldest son, a boy of eleven years.

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W. F. YARBOROUGH.

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Married at the bride's residence at Pheba, Miss., April 11, 1900, Dr. W. B. Cochran, of Texas, and Miss Fannie Petty; Rev. M. V. Norfing officiating.

Their many friends wish them a long and happy life, and add our sincere prayers for their increasing usefulness.

Married at Dr. Kiser's residence in Canton, Miss., at 2 p. m., April 17, 1900, Miss Mattie Wales, of Canton, and Mr. Lewis R. Turner, of Greenwood, Miss. W. J. Derrick officiating. The young people will make their future home in Greenwood.

SOUTHERN BAPTIST CONVENTION.

—AT—

Hot Springs, Ark., May 10th to 17th.

THE BEST WAY

—IS VIA THE—

IRON MOUNTAIN ROUTE

and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. April 19

Southern

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The Illinois Central, in connection with the Choctaw, Oklahoma & Gulf Railway, offers a most desirable and elegant service for this trip, with only one change, that is in Memphis, stepping from one train to the other under same shed. The C. O. & G. will run a magnificent THROUGH equipment from Memphis to Hot Springs without change of cars. An elegant exclusive chair car will be furnished a party if a sufficient number will write me to justify the arrangement; or if we reach Memphis at night through sleeper service can be secured. If you will write to me of your purpose to go this route, I will see that the hotel accommodations are arranged for you. Or if any of the South Mississippi delegation prefer going via Vicksburg and Shreveport over the A. & V. and V. S. & P. railways, and thence via Texarkana and the Iron Mountain route, I will take pleasure in securing all the information and arranging all the details of this route. The route is somewhat longer, but the service over these lines will be excellent. Write me at once.

YOURS SINCERELY,

L. S. FOSTER.

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R. J. ANDERSON, A. G. P. A.,

New Orleans, La.

GEO. H. SMITH, G. P. A., New Orleans.

feb 9-11

Louisiana Industrial Exposition, New Orleans, Louisiana.

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The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

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May 3.

Ministers and Churches.

AT JACKSON.

We have had no reason to be discouraged at the progress of our work in the Capital City. Since January 1, congregations have been exceptionally good and marked, apparently by a deepening of spiritual life. Of foreign mission collections rounded up with more than 25 percent increase over last year, reaching about \$175.00.

We have just closed a series of revival meetings, conducted by Bro. T. B. Ray, of Nashville, which proved a great blessing to our church in various ways. The direct results were twenty-two conversions, seven of them by baptism. The preaching was just the kind that is needed in a revival meeting—evangelistic to the core and coming from a heart yearning for the salvation of men. The preacher seemed not to care what men thought of his preaching if only he could speak a good word for his Lord. His earnestness and evident sincerity won the hearts of the people and led them to believe that he sought nothing else than their own good. The membership was strengthened and the pastor's heart made glad. We have sustained serious loss in the death of Deacon Horne and the removal of Prof. Harris, but we hope for others to take their places. Our Home and State mission collections are still ahead of us to be rounded up before the we entertain the State Convention in July. Be ready, brethren. We hope to give you a warm welcome.

PASTOR.

Boy's Combination Suit \$3.95



One Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, sent upon application.

O. H. BERRY & CO. Richmond, Va.

Dr. H. H. Harrison Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug Store, 33 West Capitol Street, near the Edwards and Lawrence Hotels.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

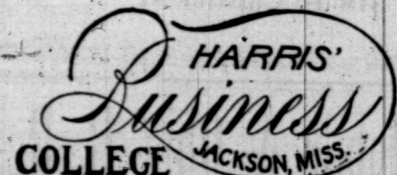
D. E. W. HALL, Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900. I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.



Will Refund All Your Tuition.

Under their guarantee plan, if they fail to secure you a position.

They Pay Your Car Fare.

Beautiful catalogue on application.

Hot Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

SOUTHERN BAPTIST CONVENTION.

Hot Springs, Ark., May 10-17, 1900.

REDUCED RATES VIA SOUTHERN RAILWAY.

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., May 10th to 17th, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold May 7th to 10th inclusive, with final limit to return until May 24th, 1900. The schedule and sleeping car service afforded by the Southern Railway is excellent, and those contemplating the trip, should communicate with nearest ticket agent for any information.

Notice.

A teacher of ten years' experience experience in school work desires position as principal of a good school. He is recommended by every board he has ever served as a careful disciplinarian, efficient instructor, and energetic worker. Best references as to character and qualifications. Address

TRACHER, Care of Baptist.



D. P. HENSLEE, Doc Branch, Ark.

Dear Dr. Woodard—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you. Yours thankfully,

D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD,

502 Main St., Little Rock, Ark.

ROSES, BULBS, BEDDING PLANTS.

SPECIAL PACKING RATES. PACKED CAREFULLY.

Now is the Time to Plant Out.

WRITE FOR PRICE LIST.

John R. Laws, COLUMBUS, MISS.

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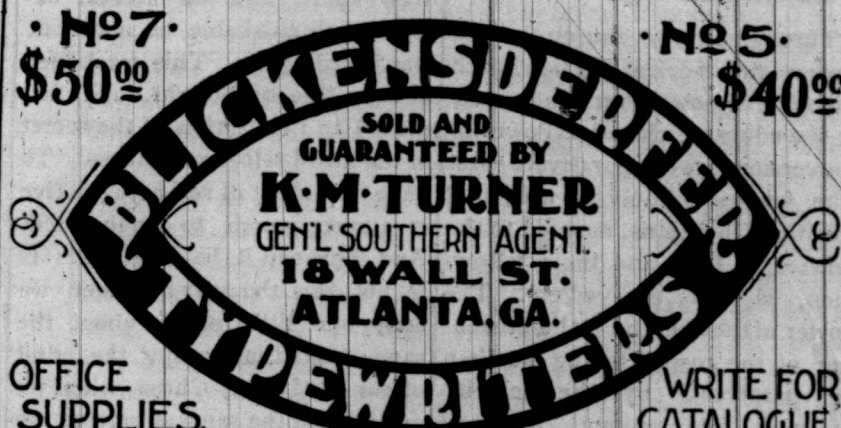
YOURS SINCERELY,

L. S. FOSTER.

BOX 38, JACKSON, MISS.

No 7. \$50.00

No 5. \$40.00



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R. J. ANDERSON, A. G. P. A., New Orleans, La. GEO. H. SMITH, G. P. A., New Orleans. Feb 9-11

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May 3.

Woman's Work.

The New Apostolate of Women.

As the new age of missions moves toward the final goal, more and more does Christian womanhood come to the front. To-day more than one-half of the entire force in the foreign field is composed of godly women. At home women's organizations, the outgrowth of the last quarter century, have had an increase so rapid, an influence so wide, and an impetus so forcing that no other agency compares with them in value and virtue. They have created and scattered cheap and attractive leaflets on missions, stimulated consecration of home life, and trained up a new generation of self-devoted missionaries; and, amid all the variations of values and crises in the money market, kept up a constant advance in the sale of gifts to the Lord. To the increased activity of these women who still follow the Master and minister to Him of their substance, mainly owing the decided advance of missionary enterprise during the thirty years past.

A. T. PIERSON.

"Thou Restrainest Prayer Before God."

Throughout the church there is a complaint of defeat. The church has so little power over the masses, or the educated classes. Powerful conversions are comparatively rare. The fewness of holy, consecrated spiritual Christians devoted to the service of God and their fellow-men, is felt everywhere. The power of the church for the preaching of the gospel to the heathen is paralyzed by the scarcity of men and money. And all to the lack of the effectual prayer which brings the Holy Spirit in power, first on ministers and believers, then on missionaries and the heathen. Can we deny it that the lack of prayer is the chief account of which God's presence and power are not more manifestly among us?

ANDREW MURRAY.

Lost in Unison.

BY HENRY CROCKER.

In a pastor's study, two small clocks, one much smaller than the other, were vigorously ticking away the time. There was something companionable about their ticking, and the two seemed to be in fellowship; both busy about the same occupation, pointing to the same figures upon the dial, and

telling the truth about the time. The writer, busy at his tasks, paid little attention to them until the smaller clock suddenly became silent. That arrested his attention. There is something impressive about the stopping of a clock; it seems so like the ending of a life, the lapsing of bustling activity into long silence. While he was musing upon this, the little clock which he thought had run down, was heard ticking again, at first gently, and then with its accustomed sound. That awakened his curiosity. How could the clock, having stopped, start again without help? He listened with a puzzled look. In a little while it became silent again, and after a decided pause went on ticking as before. Then he set out to solve the problem, with this result. The ticking of the two clocks was very much alike in sound, but one was louder than the other. The two were very nearly synchronous in their movements, but not exactly. At times they would tick alternately, and would gradually approach each other until they seemed to beat in perfect unison. Then it was that the little clock seemed to be silent. Though one listened closely he could not distinguish it. It was completely lost in the sound of the larger clock. As the two drew apart, and the interval became distinguishable the small one was heard again. This awakened a new line of thought, and furnished an illustration of the secret of the art of self-forgetfulness. To have lost sight of self as a motive is a state much to be coveted. And how can it be attained? Is it not this the way? When we busy our little selves about the same tasks that occupy the mind of our Lord Jesus Christ, when we are telling the same story that he told, and by lip and life are bearing witness to the same truths, when our wills and actions are in unison with his, then self-consciousness, self-conceit, self-interest, selfishness in all its forms will be lost. We shall cease to think about ourselves, cease to impress ourselves upon others' thoughts, but shall turn all thoughts to him.

O for a heart that beats in time
With Christ's great heart of love;
A harmony of soul with him,
Who rules supreme above.

O for a self-forgetful love,
Intent on tasks divine;
A voice that sounds no other name,
My blessed Lord, but thine.

Control my will, my life conform
To thy most holy word:
Then shall my heart in silence beat
And thine alone be heard.
Fairfax, Vt.

An Educational Revival.

There has been a remarkable sameness in the reports from the schools and colleges of Georgia, the openings of which have just been reported. That sameness was never better exemplified than recently when, side by side, the daily papers recorded the opening sessions of Mercer, Emory and the State University. Each opened, as Mr. Lincoln said of the hats presented him by rival manufacturers, mutually excelling each other. Each had the largest attendance in its history, and each the largest class of new students. By some singular chance the reporter in each case fixed the attendance at the same figure, three hundred. This is but an illustration, however, for the same reports had already come from the various colleges for young women, and the secondary schools throughout the State. It seems that there is a genuine revival for higher education. This may well teach us one or two lessons.

The first is the old story repeated, that if, as Baptists, we desire to keep pace with our brethren of other denominations, and the supporters of secular education, we must give our attention with vigor to our schools. We do not propose ourselves, nor do we urge others, to cease the agitation against certain unjust features of the State's competition in higher education, but at the same time we do not propose to spend our time simply opposing. It is a time for building up. The only argument needed to give prominence to denominational schools is, that they shall be of superior excellence. This can be easily attained in Georgia, so far as Baptists are concerned. A loyal support in patronage, and a liberality in gifts, will put our schools at the top to stay. The Methodists will have the advantage of their world-wide movement to celebrate the new century. We must have a movement no less vigorous. The present attainments are but opportunities to be perpetuated. Nor must those colleges under private Baptist control be neglected. They need that support in patronage for which they alone ask.

The second lesson to be learned is that our own children must be educated. Those who are the favored ones in this revival of higher learning will have the advantage over their brethren and sisters in the struggle for life. If we may again quote Mr. Lincoln, we may, perhaps, give point to this moral. Mr. Lincoln was engaged in a case in Cincinnati, in which he was associated with Stephen Douglas,

who came from the schools of the East. Mr. Lincoln was then the leader of the Illinois bar. But he was kept in the background for Mr. Douglas. Lincoln was a little piqued, but profited by the experience. Talking to a friend, he expressed his purpose to go back home and study law. The friend showed surprise that the acknowledged leader of the bar in his own State should so purpose and said so. Lincoln replied, "These college men have got as far West as Cincinnati, and they are coming to Illinois, and when they come I am going to be ready for them." He was ready when they came. So it is to be with us. With this new impetus, more and more both of men and women are going to seek our colleges, and then go back home, to be leaders and to set the standards. If our boys and girls are to keep pace with them, they, too, must catch the inspiration of the new times. It is not yet too late for hundreds to get in the line that begins this year its march upward.—Ex.

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Reaching Principal Cities of the
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Solid Vestibuled Trains.
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Temperance.

Squibs.

W. H. PATTON.

Under a new liquor law, the town of Northfield, Vt., still maintains a liquor agency, the only place in town where intoxicants can be openly sold; must publish each month the name of every purchaser of liquor. The first list of purchasers has been published, and the town is in an uproar. The drinkers don't want their neighbors to know it. If a man sends off and gets a jug he is ashamed of it and puts it in a sack to carry it through the streets.

"The liquor industry of this country has no worse enemies than the Baptists."—Wine & Spirit Gazette, New York. For such testimonials as that, the Baptists ought to feel proud. If every Baptist would refuse to vote for any man that drinks himself, treats others to obtain their votes, is not in favor of the suppression of the liquor traffic and is an immoral man, they would be counted greater enemies of the saloon and the enactment of laws favorable to the traffic and to men who will not enforce the good laws we have.

The Army of Liquor Dealers.

Mississippi has no rectifiers, 262 retail liquor dealers, 8 wholesale liquor dealers, no breweries, 80 retail liquor dealers in malt liquors, 20 wholesale dealers in malt liquors—total 370; less than any State in the Union. Little Rhode Island has eleven rectifiers, 1770 retail liquor dealers, 42 wholesale liquor dealers, 5 breweries, 26 retail dealers in malt liquors, 45 wholesale dealers in malt liquors—total 1,899. Illinois and New York leads in the number; New York has 443 rectifiers, 32,748 retail liquor dealers, 963 wholesale liquor dealers, 288 breweries, 53 retail dealers in malt liquors, 697 wholesale dealers in malt liquors—total 35,670.

Ex-Post Master-General Dan M. Dickerson says out of ten thousand men in public life at the capital of the nation, there are fewer than fifty who do not use liquor. Who is to blame for such a state of affairs? Baptist preachers, deacons, and the laity. Whenever the Christian men of this nation refuse to vote for whisky drinking lawmakers they will stop being nominated and elected.

Avoyelles parish, Louisiana, last week triumphed at the prohibition

election. Total vote cast 1292. For prohibition 1055, against prohibition, majority for prohibition 806. This is a grand victory for God, home and the parish. How any sane man not interested in the profits of the nefarious business can be in favor of legalizing the liquor traffic, is more than I can comprehend.

VICKSBURG.

Vicksburg is the Sodom of Mississippi. In that city the saloon men run their saloons wide open on Sundays; the white apron gentry even stand in the door, with their thumbs stuck in the armholes of their vests, awaiting customers. The bars at the hotels are wide open also, the clinking of the glasses just the same as any other day. Men have taken an oath to see the laws enforced and they wink at it. It is a fearful place for a father to take his boys to raise them. Who is to blame for such a state of affairs?

An Old Temperance Pledge.

Perhaps it may not generally be known that twelve former presidents of the United States, at the earnest solicitation of Edward Cornelius Delaven of New York, appended their names to the following "temperance declaration."

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits and drink is not only needless but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction, that should the people of the United States, and especially the young men, discountenance entirely the use of it, they would not only promote their personal benefit, but the good of our country and the world."

The Presidents so signing were: Andrew Jackson, James Madison, John Quincy Adams, Martin Van Buren, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, Andrew Johnson.

The last saloon was voted out of Isanti county, Minn., in 1888. During the last year of license the criminal court's expenses of the county, all told, amounted to \$955.71. By 1896 criminal expenses had dropped to only \$10.00.

The Kansas Senate has passed a bill to make more efficient the en-

J. M. FROST,
Corresponding
Secretary.

Sunday School Board

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Each order contributes to the Bible Fund, and fosters the Sunday-school interests of the Convention.

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The Teacher.....	\$0 12
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Primary Quarterly.....	2 2
The Lesson Leaf.....	1 1
The Primary Leaf.....	1 1
Kind Words (weekly).....	12 12
Kind Words (semi-monthly).....	6 6
Kind Words (monthly).....	4 4
Child's Gen.....	4 4
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Picture Lesson Cards.....	25 25
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Rev. B. Manly, D. D.....	40 40
The Child's Question Book No. 1 & 2.....	69 69
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The Sunday School Primer.....	69 69
For little ones. 36 pages.....	69 69
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forcement of the prohibitory law. According to its provisions, the third violation of the law subjects the liquor seller to a term of from one to three years in the penitentiary.

Twenty-six thousand arrests for drunkenness a year and eight thousand imprisonments is the appalling record of one of the most enlightened of American cities. It means one arrest to every four families. The net cost to the city was therefore more than \$100,000.

The people of Vermont seem pretty well satisfied with the workings of their prohibitory law. It has stood the test of forty-seven years, and the Deputy Secretary of State, who for forty years has been sergeant-at-arms of the legislature, is reported as saying that "there is about as much likelihood of the legislature repealing that law as there is of their passing a law to hang themselves." There are only thirty-five police officers in the entire State, not an open gambling house, and but two known houses of ill-fame. The total expense of all jails of the State for 1898 was less than \$11,600, and less than \$120,000 was paid for all court expenses, including jails, sheriffs, criminal prosecutions, clerks, attorneys, judges, etc. The fines and costs collected in prosecuting violators of the prohibitory law have paid all expenses of prosecution and returned about \$230,000 into the State treasury besides.

The increase in population since prohibition went into effect, has been six per cent. Twenty-nine out of every one hundred inhabitants of Vermont have accounts in savings banks—more than one out of every family. In all the cities of the western half of the State where illicit liquor is said to be most plentiful, there is not a place where a stranger can get liquor

without resorting to strategy, except at St. Albans, and there one must make diligent inquiry, for the bars are all hidden in back rooms up stairs. These are a few of the facts gathered by a *New Voice* reporter which prohibition workers will do well to "make a note on."—Union Signal.

Whisky and Riots.

The Omaha Bee pointedly says: "The main trouble in all these labor riots is whisky. If liquor could be kept away from workingmen when they are on a strike, there would be very little danger to life and property. The anarchists and communists who want to destroy property for the sake of building up a new system are not numerous anywhere. Sober workmen would spurn their counsels and refuse to follow them in any attempt to create a disturbance. On the contrary, if the saloons and gin mills were closed in every city where there are labor troubles, the sober, moderate counsels of conservative, honest laboring men would prevail. They would reason with their employers, and adjust their differences without resort to violence. . . . Large droves of drunken men, whether they are laborers or belong to any other class, are likely to bring about riots and commit outrages upon property. Dynamite is dangerous, but whisky and dynamite together make a terrible combination."

If milk were drank more and beer less, this country would save millions in doctors' bills and medicines.—*Dairy World*.

The Pill that Don't GRIPE. 50 Pills 25c.
Ask for Grove's Painless Liver Pills

Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

B. Y. P. U. Department.

BY W. P. PRUE.

Remember the exhortation to take them; also take them in good time—by the last day of April, anyhow. Talk up a goodly number of your people into the notion of standing them. It is the best opportunity out to learn something about the Bible and mission, if you don't know anything about them; if you know a good deal, it will afford you a fine opportunity to tell it—in either case it will do you good, and only good.

The program of the Southern B. Y. P. U. appeared in our papers last week. It will be worth going to Hot Springs just to be in that meeting, if there were no other meetings to be held.

In the report from Spring Hill, you saw last week that they had already elected their delegates to represent them. Do you likewise; and let's send up a fine large delegation.

If a sinner reads the Bible earnestly, he will become a Christian; if a Christian reads his Bible aright, he will become a Baptist; if a Baptist reads his Bible, he will be a missionary through and through. If you don't believe it, try it and see. It has never been known to fail.

From the reports you can see that more and more the unions are taking the Bible readers' and missionary courses of study. This is as it should be; to neglect or fail to do this is to lose out the very heart of the whole matter, and fail of the purpose of the movement.

Let all the unions look well to this feature of the work—the only real substantial feature, but otherwise provided for in our work. We do well when we emphasize the necessity of taking on the Christian Culture work. We can not do our best, and leave it to

Daily Bible readings:

Monday, April 23—Joshua 1.
Tuesday, April 24—Joshua 2.
Wednesday, April 25—Joshua 3.
Thursday, April 26—Joshua 4.
Friday, April 27—Joshua 5.
Saturday, April 28—Joshua 6.
Sunday, April 29—Christ Our Missionary Model. John 13:1-15.

(The Bible readings appear in full in *The Baptist Union* and are used here by permission.)

WEST POINT.

TO THE BAPTIST:

The growing interest in our B. Y. P. U. is very flattering. The meeting on last Sunday afternoon was well attended by both old and young people. Being missionary evening, Africa was chosen for discussion.

The meeting was led by Miss Adaline White, who read Mat. 8:11. Calling attention especially to the 11 verse.

Prayer by Rev. E. B. Miller (pastor.)

"Bringing in the Sheaves" was sung by the choir.

Miss Pearle Jordan gave an interesting paper on The Ecumenical Conference to be held in New York this month.

Frank Westbrook gave Africa politically; the topographical conditions were given by Miss Pearle Fox.

The people and their religion were discussed by Miss Annie Chandler.

Edwin Hill told about the rum traffic. The hemp smoking evil was discussed by Mrs. W. C. White.

"The Birthday of a King," sung by Miss Jordan.

"Standing by the Sea," sung by Little Laura T. Miller.

After which Miss Willie Becket closed the program with a very exhaustive and instructive talk on the progress of mission work in Africa.

Don't you think we need to feel encouraged over our young people's work?

A BAPTIST SUBSCRIBER.

"We are in the rush of rebuilding. Will not be able to attend the S. B. C. where I had hoped to meet you."

Yours as ever,

W. E. BERRY.

Gulf Coast Association.

The nineteenth annual session of the Gulf Coast Association is to meet with the First Baptist church, Biloxi, on Thursday 11 o'clock, a. m., May 3rd, 1900. The introductory sermon will be preached by Rev. B. L. Mitchell, of Moss Point. Messengers will be met at the depot and assigned homes. We urge a full attendance of both messengers, and visitors.

J. B. SEARCY.

Biloxi, Miss.

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SWEETER, MORE DURABLE,
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A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.

Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

till April

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

The Louisiana Fair, New Orleans, April 14 to May 6, 1900.

The management of the Louisiana Fair, having had one year's previous experience in operating a very successful and creditable Fair, asserts with confidence that the Fair of 1900 will prove much more attractive to the visitors than that of last year.

Every day will be replete with first-class attractions in addition to the exhibits proper, and every visitor will find attractive features to interest and instruct.

There will be races on several days, and the entries are such as to insure interesting contests.

The Flower Parade and the Grand Parade of Horse Show entries will occur on April 24th. The Horse Show will continue every day until and including Saturday, the 28th, and will compare favorably with the famous society events of New York, Chicago, Boston, etc., where the Horse Show is the event of the year.

On other dates, to be announced hereafter, will occur many specially interesting features.

The Queen & Crescent Route will sell one fare for the round trip excursion tickets to New Orleans and return on the 13th and 14th of April and on Thursday of each week during the Fair, and will also sell on dates which will enable patrons to visit the Fair on the most attractive special occasions.

These tickets will be good for return passage five days from date of sale, thus giving all a chance to enjoy a visit to New Orleans at the most delightful time of the year, when the city is at its best in every way, and to thoroughly enjoy the Fair, which every one should visit.

The entrance fee having been fixed at twenty-five cents, no one visiting New Orleans during the period that it is running can afford to fail to avail himself of the opportunity to see the latest and best examples of goods in his line of business, to say nothing of the enjoyment to be obtained by such a visit.

For further particulars apply to any ticket agent of the Queen & Crescent Route, till May 1

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